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clusively literary words. . . . The *end*-nouns clearly bear the stamp of being occasional formations. . . . " He then shows briefly how the *end*-nouns die out in ME.

Kärre gives also a valuable "excursus" on the inflection of these words: the forms with adjectival endings belong especially to the poetic words, almost all compounds and used in the pl. (e. g., *sæ-liðende*, sg. *sæ-lida*); the genuine substantives used in prose rarely receive the adjectival inflection.

It will be apparent that we have here the kind of contribution to Gic. morphology which, in the present state of things and within the limitations of a doctor's thesis, is of the greatest value: a definite problem discussed with complete material and careful historical scrutiny. As a doctoral dissertation, it must, however, be added, Kärre's work in both size and quality is far above the average.

It is disappointing to turn from these two Swedish dissertations to the Chicago dissertation of Schwabe. It is a list of Gic. words for Eating and Drinking arranged in sixty-three groups according to the meaning out of which that of Eating or Drinking is supposed to have developed. The work is carefully done, but brings, so far as I can see, no result whatever. The semantic relations are familiar and obvious, and morphologic or etymologic discussion there is none. A similar semantic study about some more abstract meaning (such as Speaking and Saying, cf. Buck, *AJP.* 36, 1 ff. 125 ff.) is of value; an investigation of the *Wörter und Sachen* kind (e. g., Building and House, Basket and Crib, Dish and Jar) would have been of the utmost interest;² it is indeed regrettable that in the vast domain of Gic. linguistics, where unsolved problems of the greatest interest beckon on all sides, a student should confine himself to so arid and unprofitable a task.

² *Modern Philology* announces an article by Dr. Schwabe on Gic. Coin Names, a subject which should be productive of valuable results.

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ENGLISH TRAVELLERS OF THE RENAISSANCE. By Clare Howard. London. John Lane, the Bodley Head. 1914. 8vo, pp. xviii, 233.

The description and criticism of travel literature is a field into which, so far as we know, few incursions have as yet been made. Probably not many are aware of the large number of works on travel, or in some way concerned with travel, published between 1550 and 1800. Some notion of the extent of this body of literature may be gained from the fact that John Pinkerton's list, published in 1814, filled 255 quarto pages, which Professor Mead, in

his Grand Tour in the Eighteenth Century, supplements with 109 items; while Miss Howard fills nineteen pages with selected bibliographical items.

Miss Howard has limited her study to the handbooks for travelers, of which she enumerates forty published between 1561 and 1695. Most of these are very rare, and only a few have been reprinted. Her design has been to demonstrate to what extent these volumes or essays throw light on "the cosmopolitanism of English society in the sixteenth and seventeenth centuries." Next to the Germans, Englishmen were, in these centuries, the greatest travelers among all nations. From the times when Britain first felt the inspiration of the Renaissance, it was customary for wealthy families to send their sons to the Continent to complete their education by travel for a period often extending to three or four years. James Howell recommends three years and four months. It was not merely that the Italian universities had gained a wide reputation for education of the newer humanistic type; it was not merely the intellectual companionship of bookish men like Cardinal Grimani and Aldus Manutius, whom Erasmus sought out, or the group of literati—Jacopo Gaddi, Carlo Dati, Frescobaldi, and others—whom Milton found so friendly in Florence; the *Wanderlust* found many types of excuses for its indulgence. The desire to become skilled in diplomacy and to acquire the qualities needed by an ambassador induced many to journey abroad. Henry VIII sent John Mason, son of a cowherd, and Thomas Smith abroad to be trained in diplomacy. The wish merely to see life in its most exciting phases, or to learn the Continental languages, or merely to become "a compleat gentleman" drew many across the Channel.

The first books of instructions for travelers emanated from the methodical minds of Germans. Jerome Turler's *De peregrinatione* (1574), proclaimed by its author to be the first book devoted to the precepts of travel, appeared in an English translation in 1575. Meier's *Methodus describendi regiones, urbes et arces* (Helmstadt, 1587) was promptly translated into English by Philip Jones (1589), with a dedication to Sir Francis Drake. Lipsius' letter to LaNoye on travel (1578) was translated by Sir John Stradling in 1592. Hermann Kirchner's Oration in Praise of Travel was included by Coryat in his *Crudities* (1611). Other Continental writings, such as Pyrckmair's *Commentariolus de arte apodemica* (Ingolstadt, 1577), Pighius' *Hercules Prodicus* (Antwerp, Plantin, 1587), and Boysius' *Pervigilium Mercurii* (Stadtamhof, 1598), though they remained untranslated, nevertheless exerted a marked influence on Englishmen. The spirit of these works is well summed up by Kirchner:

For I will shew, that there can be no nearer way to the attayning of true wisdom, and all experience of a civill life, no speedier meane to aspire to the governement of a Common-weale, no plainer path to purchase immortality of praise, dignity, honour and glory; and in summe I will prove, that in the whole

life of man there is nothing sweeter, nothing pleasanter, nothing more delightfull then travell. . . . Let us therefore abroad seek for the knowledge of learning and all arts, abroad science, abroad wisdom, abroad the garnishing of our manners and languages, abroad counsell and action, and experience of all things: from abroad let us bring joy and comfort to our parents, worship and ornament to our family, delight to our friends and kinsfolkes, commodity and profite to our Common-weale, glory and immortall honour to ourselves: and consequently let us prepare our life, which is nothing else then a dayly travell, to that last and heavenly pilgrimage, by the custome of these travels here on earth.

Not only for the sake of personal improvement do these writers urge foreign travel; it was also beneficial to the state. Listen once more to Kirchner:

For no man can be fitter and with greater praise advanced to the sterne of a Common-weale, no man more worthily and with greater profite of the Citizens, promoted to those glorious honours of publique affairs, then he that having before travelled much and long with Ulysses, hath seene the divers manners and rites, and the beautifull Cities of many people: knowen the ordinances and decrees of many Common-weales: noted their customes: searched their lawes: sought for the originals and increase of Kingdoms: scanned the causes of the translations and overthrow thereof: hath observed what is in every Citie worthy of praise, what fit to be amended: hath learned what deserveth imitation, in the constitution of their judgements: considered what is memorable in the ordination of their magistrates, in the managing of their counsels, what also in their pleading place, in their field, in their Senate house, in the regal court; also what in the institution of their youth in their Schooles, in their Temples; what againe in all their distinct Offices, in their Tribes, in their Tribes, in their services, and manuarie trades. . . . Surely this is the man whom Plato doth call a Philosopher.

Patriotism indeed was in those days a powerful motive of conduct. Travelers recorded their observations as a duty to their fellows and to the state. They noted down the nature of fortifications, the quality of roads, the character and condition of the people, dress, food, customs, morals.

Into the dangers and discomforts of travel in Elizabethan times Miss Howard does not attempt to go deeply. On these matters, Bates's *Touring* in 1600 is to be consulted. On shipboard there was always danger of fire and great suffering from seasickness and vermin; there was always the fear of pirates; and landing was dangerous. On land the roads were bad and the inns were worse. Robbers were as numerous as pirates, and were often leagued with innkeepers. Everywhere was great danger of contracting ague, small-pox, typhoid, cholera, or other diseases.

An interesting chapter deals with the satires on the returned travelers who brought back something too much of foreign fashions and customs. The Italianate Englishman was the most railed upon. He was vain and frivolous; he was pronounced an atheist, though politically he only favored the Papists; he frequented the house of the strange woman; according to the Italian proverb, he went out a figure and came back a cipher. It was complained that Germans brought "three thinges with them out of Italye: a naughty conscience, an empty purse, and a weak stomache." And in

England the proverb arose, "An Englishman Italianate is a devil incarnate." Probably at the bottom of the aspersions was jealousy of foreign craftsmen, hatred of foreigners, dislike of the new order of things, suspicion of Roman Catholics. To the last point Miss Howard devotes an entire chapter, full of interesting details which throw light on the Elizabethan mind. Perhaps this religious conservatism is most strikingly brought out in the case of Burghley, who sent his eldest son abroad, but who at the end of his life thus advised his children:

Suffer not thy sonnes to pass the Alps, for they shall learn nothing there but pride, blasphemy, and atheism. And if by travel they get a few broken languages, that shall profit them nothing more than to have one meat served on divers dishes.

As the seventeenth century advanced, France became more popular than Italy as a place in which to sojourn. This was chiefly due to the fact that, as Miss Howard points out, a gentleman came to be esteemed not so much for learning as for accomplishments like riding, dancing, tennis, fencing, the use of arms, in most of which exercises the French academies came to have great repute. Spain, likewise, claimed a larger share of the traveler's attention after the time of James I than formerly, though it never became popular. On the other hand Holland attracted many Englishmen, especially of the more studious sort. One could see there, says Howell, "a People planted as it were under the *Sea*, out of whose jawes they force an habitation, with infinite expence and toyle, checking the impetuous cours of the angry *Ocean*, and shewing the World *how far Industry and Art, can curbe and controule Nature*." The Dutch were praised as the most industrious people on earth; "yet in conversation they are but heavy, of a homely outside, and slow in action, which *slownesse* carieth with it a notable *perseverance*."

After the Restoration, Italy came again into favor with travelers, and the Grand Tour of France, Italy, Germany, Belgium, and Holland became a convention. The object of travelers was "to see and be seen." Perhaps, in this connection, Miss Howard has not chosen a wholly accurate title for her book; or if it does accurately describe the field which she set out to cover, then the conventional Grand Tour scarcely has a place here. For the Renaissance had spent its force before Charles II returned to claim his own, and the seventeenth century differs vastly from the sixteenth, both in its aims and in its outlook.

Miss Howard's last chapters, however, on the Grand Tour and its decline, are as entertaining and instructive as the rest. Perhaps she overestimates the importance of the founding of the chairs of modern history at Oxford and Cambridge, when she implies that this made it less necessary to live in other countries in order to understand them. It will be remembered that Gray, incumbent at Cambridge in 1768-71, delivered no lectures, and he but followed precedent. We are inclined, too, to think that travel declined in

favor not so much with the general public as merely with the rich and fashionable. Baretti estimated that in 1768 "more than ten thousand English (masters and servants) have been running up and down Italy." Gibbon was told that in the summer of 1785 there were more than forty thousand Englishmen on the Continent. Viewed purely as a means of culture, however, the Grand Tour doubtless declined in importance. Many took the view of Pope, who said of the spendthrift traveler that he

Dropt the dull lumber of the Latin store,
Spoil'd his own language and acquir'd no more.

Mead's chapter on The Tourist and the Tutor throws much light on this point.

One or two misprints have been noted: p. 52, l. 1, read Circe; p. 121, l. 3, read £110; p. 231, s. v. Pyrckmair, read Hilarius. On the whole, Miss Howard's volume is marked by good judgment and insight. She has given us a valuable and illuminating study of a subject which deserves the attention of all students of the history of British culture.

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HEDENSKE KULTMINDER I NORSKE STEDSNAVNE.
Af. Magnus Olsen. *VIDENSKAPSSELSKAPETS SKRIF-
TER. II. HIST-FILOS. KLASSE.* 1914. No. 4, Kristi-
ania, 1915. Pp. 315.

I know of no more significant contribution to the study of Germanic philology and culture in recent years than the present work by Magnus Olsen of Christiania University on Norwegian Place-names and their evidence as regards pagan cult. It is no easy task the author has undertaken in such an investigation. From the narrower technical questions of etymology that are often involved the problems that come up constantly direct one to the most complicated questions of folk-lore and related fields for the link that is needed in the chain of evidence. In his command of a vast body of cultural-philological material the author belongs to a small group of men distinguished by such names as Karl Müllenhoff in Germany and Sophus Bugge in Norway, whose successor Magnus Olsen is in the chair of Old Norse at Christiania. In the purely mythological aspects of his work we are, however, rather reminded of Axel Olrik of Copenhagen University and of his own teacher at Christiania, the late Moltke Moe, two men, the epoch-making character of whose investigations is now fairly generally recognized. It is as a brilliant contribution of this type, solid and fascinatingly presented, that Scandinavianists and students of Germanics in general will welcome Magnus Olsen's contribution.